692 685 [224] /75 cont./ The Djuka had killed the tapir which had sunk. Pressed for time, he had had to leave, requesting the Asisi people to look for it.

[251] [262] The next day Pototo and Amusupé found the animal floating between two waters. They hid it in the bush and had it smoke-dried on their own behalf. They ate it with their wives (about 100 kilos of meat).

That ended up by becoming known, and a jealous man denounced them to the grand man.

Called before the lānti kuutu, they had to apologize and were each sentenced to pay as a fine to the grand man a demijohn of 15 liters of tafia (worth about 6,000 francs) within four months.

[735] Both of them were at a loss to pay this fine, belonging to the category of ne'er-do-wells who have no regular activity and live from day to day, selling some fish or game from time to time.

[613] Amusupé appealed to Captain Konduku, head of his lineage, who agreed to pay for the tafia for him, Amusupé reimbursing him little by little.

[613] [689] As for Pototo, the head of his lineage refused categorically to help him because he had eaten the maïpouri alone without allowing his family to share it (the village people would have found it normal to profit by the crime, but they deemed it immoral that one of their relatives had deprived them of meat). After three and [123] a half months, Pototo began to occupy himself seriously at a paid job which he had the luck to find because we needed a bossman for two weeks.

577 626 [522] The Boni did nothing but laugh while telling us this story. Affairs of this kind, which do not involve any suprahuman intervention, escape in large measure their social morality; they have a certain feeling for what should be done, but submit to it only in proportion as they fear a material and immediate sanction.

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/76 cont./

No form of trade (1) is traditionally observed among them,

1. Since 1954, one of them, enriched by boat transport, set up a food business at Kotika, but this is a man more than half "creolized" and one who established himself in the midst of Creoles.

this activity being for them manifestly tied to the idea of the exploitation of others; there is not even any market in the villages. 433 Each person produces, or finds among the people of his own lineage, 439 what food he needs; as for imported objects, the Boni buy them in the course of their trips from the coast traders. That plague of 571 African societies, pseudo-trade or parasitism, is unknown to the [735] Refugee Blacks. Just as one meets among them neither ragamuffins nor beggars, one perceives nothing nasty or low in their social relations.

In their collective life there is something aboveboard, clean, which strikes one on first meeting them and which one does not tire of admiring, the further one penetrates into the functioning of their institutions.